because it finds or creates a logical opposition
between two concepts, thinks there is a real opposi-
tion of the two facts observed and therefore an
impossibility of co-existence and unity between
them. This Ignorance is, as we have seen, really
a power of the Knowledge to limit itself, to
concentrate itself on the work in hand, an exclusive
concentration in practice which does not prevent
the full existence and working of the whole
conscious being behind, but a working in the
conditions chosen and self-imposed on the nature.
All conscious self-limitation is a power for its special
purpose, not a weakness; all concentration is a force
of conscious being, not a disability. It is true that
while the Supermind is capable of an integral,
comprehensive, multiple, infinite self-concentration,
this is dividing and limited; it is true also that it
creates perverse as well as partial and, in so far, false
or on.ly half-true values of things: but we have seen
the object of the limitation and of this partiality of
knowledge; and the object being admitted, the
power to fulfil it must be admitted also in the
absolute force of the absolute Being. This power
of self-limitation for a particular working, instead of

being incompatible with the absolute conscious-force
of that Being, is precisely one of the powers we
should expect to exist among the manifold energies
of the Infinite.

The Absolute is not really limited by putting
forth in Itself a cosmos of relations; it is the natural
play of Its absolute being, consciousness, force,